

STRAW BONNETS FOR BABIES

NEW MODELS PRONOUNCED
REALLY BEWITCHING.Some of Them Frame the Baby's Face in
Rosebuds and All Are Marked by
Daintiness—Other Headgear for Little
Ones—Pique Coats for General Utility.

Fanciful hats and bonnets for wee children are very likely to run into freakishness rather than beauty, and recognizing this fact fastidious mothers often favor the simplest of headgear for their tiny children, but this season the designers have turned out an unusual number of charming models among their millinery for very small folk.

There are hats and bonnets that are original, but succeed at the same time in being really babyish, and that combination is rare indeed, as all mothers will testify. These new models are not all expensive, either. The handmade caps of lingerie or chiffon and lace, upon which milliners have usually expended their skill and labor when planning something out of the ordinary for the baby, are of necessity costly little affairs, but some of the new little models in fine straw, flower or ribbon trimmings, cost but a few dollars.

"Straw bonnets for very little folk?"

than a cap of very fine lace straw, rather close fitting, but tuiled a little into the narrow edge around the face, and all around that edge are wee pink button roses set closely to form a full little ruche. Over the left ear is a knot of pink liberty, and a little cluster of roses with foliage heads the right hand tie.

Anything trimmer and quainter it would be hard to conceive, and yet, like so many of these new models, it had a genuine baby look. One can imagine a baby face framed by the rose ruche.

Few of the large flaring bonnets worn during recent seasons are shown, though there are flopping hats of embroidered pique linen and muslin with generous brims to shield the baby faces from the sun. The hats of linen or pique, with scalloped embroidered brims, and crowns also scalloped and buttonholed around the edges and buttoning down to the brim, are the most practical little play hats imaginable, laundering readily and universally becoming.

Some quaintly pretty caps of embroidered linen and pique are also turned out by exclusive designers. These have a rather close fitting cap foundation, and from the front two large pointed flaps or ears turn back, one on each side. These flaps or ears are scalloped and buttonholed and have design embroidered on them, though sometimes the design consists merely of an

BOILING, FREEZING THE CHIN

ALSO IRONING IT TO GET A
SLENDER NECK.Treatment of Importance When Furrows Go
Out and Summer Gowns Come In
—Dancing and Other Exercises for
the Neck—Ornaments for the Throat.

It is at this season that the ugliness of the fat chin is most observable. In winter it is more or less hidden by furs, chiffrons and laces, but in summer white gowns with their low necks serve to display the double chin cruelly.

Double chins are of various kinds. There is the chin which is simply too fat. Then there is the double chin which is caused by the shortness of the neck and the habit of carrying the chin too low. And, third, there is the chin which merely looks double because of a faulty manner of dressing.

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Then she should rub right down from the end of the chin to the dip in the throat.

the neck look prettier in tone by clasping a pink velvet ribbon around it. Over the ribbon is fastened the long scar of diamonds or pearls. The pink lends color to the neck and tone to the skin.

A stringy chin—and when a woman begins to get old her chin shows stringiness—can be hardened by slapping it with cologne water. The slapping should take place at night and the hand should be filled with the perfume and spat on the neck. It whitens the throat and makes the flesh firmer and the skin harder.

A chin that is held high does not look as fat as the chin that is snuggled down in the neck. Lift your chin, twist your head, throw it back until the collar rests upon your shoulders and you will get some idea of neck and chin exercise.

Dancing is the best exercise for a double chin. The head is thrown to one side and the neck is made supple. The Spanish dances and the so-called skirt dances are good for the exercise of the neck muscles.

An exercise practiced by actresses is that of touching the ear to the shoulder. Each day the ear is rubbed upon the shoulder half a dozen times in quick succession until the neck is supple.

You should be able to span your throat with your thumbs and first fingers. Touch your thumbs together under your chin and if your throat is in proportion to your size your forefingers will just meet at the back.

To test your chin take a hand glass and look at your profile. Lift your chin and search your profile for lines. If there is a crease under your chin it means that a double chin is on the way. If there are two

make it look taller and more slender. The English woman wears her dog collar, and the Russian woman has her high fur collar to which she clings all the year around.

CHINA'S SELF-WILLED GIRLS.

They're "Tz' Yau Nui" Because They Insist
on Selecting Their Own Husbands.

The spirit of reform which is making a new China is affecting even the women, which means much for they have been more secluded from the influence of Western ideas than any other class in the empire. Naturally, it manifests itself with the women first in the matter of marriage.

By the old rule Chinese girls are not allowed to make their own choice of husbands; they must submit to their parents' choice, though ever so unwilling. This custom has come down from time immemorial, but it is now being changed, for the young women of China are declaring their right to say the final word. Moreover, they're acting upon that right.

So widespread has this new independence become that those who have asserted it have been called a sect and described as "Tz' Yau Nui" (self-willed daughters). The conservatives of China, frown upon the disobedient girls, but those who have been educated in Western schools and colleges have viewed the logic of the new movement with impartiality. Many of them indeed have not only permitted but advised their daughters to be "Tz' Yau Nui."

Those who cling to the old custom denounce the new practice as corrupt. They hold that boys and girls in the passion of their youth cannot possibly make a good choice, and point to the unhappiness of European and American marriages as warning examples.

Those foreigners who are unacquainted with Chinese home life may believe these statements and say that the arguments are sound, but the unhappiness of many Chinese matches is indicated by this from a Hongkong newspaper:

The young husband gets a wife, not of his choice, but of his parents', after a time he gets tired of her, and if he has means, sails forth into the sea of libertines, hunting for another wife, or concubine, while his wife pines away at home; and if she is blessed with offspring, a weakly being is launched into the world, who in later years will turn to opium as a panacea for assuaging his bodily and mental pains. The women, on the other side, curse their fate and blame heaven for allowing them to be ever so united to such husbands, the modern conservative among them find relief in suicide.

The writer of the above asks how the reformation of China can be expected if the germ of conservatism is not destroyed, and if her people are in perpetual wars in their own family circles. "We cannot," he says, "expect her to ameliorate her form of government until the governors are better in their propensities, and this can be brought about by their family broils being lessened. If China's sons and daughters are allowed to make their own choice they will, if unhappy, suffer it with another sort of resignation, and if they are of the official class they will turn to some form of doing good for the pleasure it will give them."

To bolster his position the writer quoted this from Confucius: "The older people, if they wished to govern well their country, first regulated their families."

MARGUERITE ON THE WIRE.

Sick Man Puzzled by an Unknown Voice at
the Telephone.

There is one man in New York who has reason to bless the telephone system. He is an invalid; maybe if he had not been sick he would have gone on having unprintable thoughts about the hello business, "even as you and I." The story was told in this way:

"The sick man had called up a friend and was giving an account of his affliction. He was lamenting his condition, which shut him out of the sunlight and the bloom of the new spring, except as he saw the beauty from his confinement.

"While lamenting the inevitable of the wire occurred. In other words somebody cut in. To put it another way, the wires became crossed.

"The sick man on the wire, however, didn't yell 'Keep out,' as most of us do. There was something in the voice of the intruder that was like a cadence. It soothed the sick man and he listened.

"When his friend got a chance to renew the connection he wanted him to keep out. He listened to the unknown and pleaded that he might finish.

"Then he talked to the unknown and the unknown responded. She knew his number, he didn't know hers, and with the possibility of her sex she kept him guessing.

"The next day a messenger left at the sick man's house a book and some flowers, the sort of flowers he had heard him say he liked. But the messenger was gone before he could see him.

"That day he was called up on the wire. The voice was the same he had heard the day before. It asked about his condition. The inquiry was sympathetic—the kind that takes hold of a sick man when he is alone.

"In response to his plea that he might know the name of his unknown benefactress she replied: 'It is Marguerite, just that and nothing more. I shall never be more than a voice to you.'

"This inquiry and plea, and the same response to the plea occurred day after day. The sick man is still receiving flowers and books. He has exhausted his ingenuity in trying to ascertain the name or whereabouts of the mysterious woman whom he met on the wire. Thus far she has the best of it.

"If he recovers the romance may end. If he continues sick he will be puzzled and delighted by turns."

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